Eckhart Tolle Talk Titled Voluntary and Involuntary Portals into Presence

[Speaker 1] (0:44 - 2:14:39)

Is it possible to be here so completely, you're no longer waiting for the next moment, that you don't have a psychological need for the next moment. One could say that the psychological need for the next moment, which is so much part of the normal human state of consciousness that we looked at last night, is an essential part of that sense of self that we looked at last night, that is ultimately very limited and a mind made sense of self. And that sense of self, we saw that last night, has a deep need for future to complete itself.

And it never arrives there at that state of completion as long as it's looking to the future. So tonight, there may be a little bit more information coming, but the essence of this evening is to go more deeply into the new state of consciousness that is emerging, to go more deeply into it. That's why we're here.

The level of information may be useful and helpful because every word, information is a little pointer towards it no more. Information in itself would never get you there because then you would simply be looking at different pointers to, let's say, you want to get to Rome, and then you're looking at a signpost, which points that way. And one signpost is designed in a particular way and another signpost just looks different, but they all point to the same place.

But if you are only here as a mind, as a mind-made entity, only looking for the next thing that the speaker is going to say, then you would be missing something more essential. So the pointers are useful, but don't become a collector of signposts. Perhaps some of you have been collecting signposts for a long time.

And perhaps even that could have become part of, of course, a signpost in the sense that we use that term here, is to do with the accumulated content of your mind. And you may have a wonderful collection of signposts of different additions, a lot of knowledge, and it's even possible that your sense of who you are has gradually also become identified with that accumulated spiritual knowledge that you have. That's how it works, the sense of identity.

And so there's a reluctance to let go because ultimately when you move beyond, you have to, you leave the signpost behind. And there can be a reluctance to leave the signposts behind because there's this, the need of the mind is to have more of that, more, add more stuff, content, signposts, collect more, to be, to become more. So we look at the psychological need that is so deep seated for the next moment.

What's next? Okay, there's only the now. We know that now.

What's the next bit of information? This happens when you're just here as an, only as the mind. Tell me more.

Now, in the normal human state of consciousness, you're condemned to spend most of your life waiting because the psychological need for the next moment is a state of waiting. You're, when you have a need for the next moment, you're waiting for the next moment. The waiting can be passive.

When are things going to get better? When am I going to find the one person or situation or whatever that's going to fulfill me, make me complete? When I'm just, when are they going to discover me?

When is that person going to come who sees that I'm the greatest potentially? I'm, it's got to be coming. That's the passive waiting.

And then there's a more active waiting that is an actual compulsion. I need to, that's not waiting in the conventional sense because you're actually trying to push towards future. It's also a kind of waiting in the sense that you don't want what you have, which is this moment, and you want what you haven't got, which is the next moment.

That one could say is what waiting is about. You don't want what is, you want what will be. And it's not arriving yet.

And so in that gap between what is and what the mental projection of future is what will be, there is waiting. And in the passive waiting state, it's a state of maybe impatience or, and the active waiting state is that you're running towards the future, internally or even physically. And if you're running towards future internally only, then of course that is a stressful stress.

The stress is created and stress is the big thing in our civilization. Everybody almost is stressed or they're completely bored. So it's, you can see those people who have got the good jobs and are making money and got the cars, they are stressed.

And then there are the others. They may be on welfare or whatever. Life is passing them by and they're bored.

Nothing's happening. And so stress is so normal. What is stress is the mental projection of a future moment that I need to get to.

And the fact that I'm not there yet. There's this, so you're being pulled towards future and that is stress. The mental projection, you throw it there and I'm running towards it, whatever form it may be.

Projection means it's, I believe from Latin, you throw it, project. So you mentally project a future moment you want to get to and then you're running. And if you're only running

physically, that's not so bad.

At least energy's moving. But in most cases, it's an internal running and that burns up enormous amounts of life energy. The stress that is internally when you're sitting in your car and you're running only internally because the car isn't moving.

That's enormous, the body suffers enormously in that state. And energy is being, because it's a state of contraction of highly diminished flow of life energy, there's such contraction in every cell of the body when there is stress. So that, and after a few years, then it's more likely that things will go wrong in the body because life is no longer flowing, that is one thing.

The life, the stream of aliveness is no longer flowing freely because of the contraction, almost continuous contraction. And people don't know that that's what they're doing. It's so normal.

And enormous amount of life energy is being burned up in that, and stress is often associated with hyperactive mind, frantic mental noise, because you're projecting yourself mentally and emotionally into the future. And there's always a possibility you might never get to that projected point. What if I don't get there?

At least you won't get there in time. And so millions of humans living in that mindset create the civilization that is a stressful civilization, whereas a very noisy civilization, a very nervous civilization, a civilization where not that many people are happy. Unhappiness is more or less normal.

And for some people, it is so habitual, the state of unease, of dissatisfaction, of living only through anticipation, always anticipating what's going to, but basically it is a dissatisfaction with what is, fear and desire, both strongly connected with needing the future and fearing the future at the same time. And that's the normal human state. And for many people, it is so habitual, that state.

If you ask them, are you unhappy? Because it is not a state of happiness. It is an unhappy state.

But when unhappiness becomes habitual, you don't even know anything else. Perhaps from childhood, from school onwards, that was the normal state of denial of the fullness of life that potentially is here now, that the fullness of life that you are underneath the mental images, underneath the mental noise, the fullness of life that is the essence of your being, they don't know that. So if you ask them, are you okay?

Are you happy? I'm fine, I'm okay. When I was starting many years ago, when I was starting to see people who would come for spiritual teaching or whatever, it wasn't called that then.

I didn't know what it was. And sometimes I made the mistake of asking people, how do you feel inside? And often, yeah, fine.

They've been out of touch with inside for years and unhappiness with their normal state. And so that's fine. So then after a while, I realized that I stopped asking them.

So to see how that operates and that creates the civilization, and it seems to anybody who lives as part of a civilization, that that's how things are because they couldn't be otherwise. That's how they are. And yet they can be otherwise.

A different state of consciousness is possible, not in the future though, only now. And that's why we are here, to allow that state to emerge. In that, the emergence of that state, the understanding about it mentally plays a secondary role.

What you can understand about that state is relatively limited because it is a state, the state that we call the state of presence, is not a state that you can dissect mentally or to get there through increasing your understanding of what that state means. You can only go that far. And we've almost reached the limit already.

We talked last night and even last night, we talked more about recognizing the normal state of consciousness and the dysfunction of the normal state of consciousness. That was a greater part of what we talked about last night. And the relatively small part of what we talked about was understanding what the state of presence means.

You can understand up to a point, these are the pointers that point you to the state of presence. And then further pointers would no longer be a help. They would become a hindrance.

When you've read a certain number of spiritual books, this can be helpful, pointers are helpful. Then there comes a point when further spiritual books don't add any more. If you've read, the essence is not that complicated.

And you've seen the essence in many forms expressed already. Okay, that's it, those are the pointers, you've got enough. Understanding the normal mind-identified state is helpful, not so much understanding to see it, to see how it operates.

And that's what we mainly did just last night, to see how the mind-identified state operates, to become aware of how it functions. And by seeing it, already entering dis-identification. Because the seeing of the conditioning of the mind and how the conditioning of the mind operates, the seeing, when you see it, the seeing is not part of the conditioning.

There's already a new factor that has emerged. When you see your own mind, there's a witnessing presence. For example, you may suddenly see that you've been trapped in mental noise for the past three hours, completely identified with trying to get to some

future, trying to anticipate something in the future, you're completely in it.

And suddenly you see there's an enormous stream of mental noise going through your head. And you see it's all connected with needing the next moment, at the same time fearing the next moment. Torn between these two, needing the next moment and fearing the next moment, that's the egoic dilemma.

And this has been pointed to traditionally in spiritual traditions as desire and fear. The two motivating factors in human beings, as long as they live exclusively through the egoic state. Whatever you do is motivated either through desire, which means you need something in the future, and I need that, get there.

I'm not there yet, but I'll get there. And then there's the fear, oh no, I might not get it. Or something may go very wrong and I may even die in the future.

Something may leave me that I already have added to who I think I am, an identification, and something may leave me, it may abandon me, I may lose it in the future. And there comes the fear of, I may become diminished in the future. I want to become enlarged in my sense of self, through future, this is the egoic need for future, the desire for future.

But I fear that I may become, this could happen perhaps, I may lose something that is essentially part of who I think I am, and then I will die. How do I get out of that? Well, if that question arose, that will already be the beginning of the spiritual dimension.

How, even to see the possibility that you can get out of that dilemma, out of that state. For those who are totally identified with the state, the question, how do I get out of that state, doesn't even arise, because they're completely, they embody that, they are that mind-identified state. But so even to ask the question, how do I get beyond this, that's already, this means there's already an opening.

And in each one of you, of course, there's already more than that, there's a huge opening. You would not be able to endure three hours here if that opening were not there. I can guarantee that this meeting, this gathering, would either be threatening to your sense of self in the head, or so boring that you couldn't stand it anymore.

So there is already an enormous opening into the state of presence. It is, I'm amazed how many humans are now open to it. Truly amazed.

I began this evening with asking a question, is it possible to be here so completely in this moment, in this now, the one now, the only now that there is, that the psychological need for future is no longer operating? Now, to be here so completely, the mind may ask, how do I get to that state? And the mind may want a technique.

Can't you give me some technique so that I can get to that state? Well, of course there are techniques. The danger and the drawback with any technique is that you're trying to

get somewhere with the technique.

In a very subtle way, future comes back into the technique because you're trying to become good at practicing the technique, become a good meditator. That takes a while. And so in a very subtle way, often the need for future can come back into your practicing technique to be present, but the need for future in a subtle way flows back into the technique and into your practice.

So I don't really have techniques to give you as such. I do have something that I call portals into the state of presence. And a portal is simply an opening.

You can't get good at walking through a portal. There isn't enough there. You either walk through the portal or you don't.

And so I want to look at some of these portals. Now, each portal takes you there. It doesn't matter which one you walk through, but in a sense one can say whichever portal you walk through somehow includes also the other portals.

You will see that more clearly. So what is the portal that we can walk through that takes you into presence? Or even that is perhaps a little bit misleading.

Words are so misleading. One could say perhaps more accurately that presence is already here. Presence is already within you underneath the mental noise.

So it's not so much how to get you to the state of presence, but how to realize that the state of presence is already here, both within and without. So nothing needs to be added to who you are. That's the beauty of it.

Nothing needs to be added to who you are already. And that's very strange to the egoic mind. You mean me, this little me with this unsatisfying story and I haven't quite made it yet and my life is so much, it's not right with my life situation.

How could it be true that nothing needs to be added? I'm not talking about the level of the person there. You can add things.

I mean, I'm going to add things to that level. I still haven't mastered the computer, how to use it. One of the last people.

So at some point, I will add that to my store of knowledge or whatever it is, expertise. Then I may be able to do word processing or use the internet. I tried once or twice, but it didn't work.

But I may try again, that's fine. Or some new activity, maybe one day I'll learn to ski or something, which I haven't done yet. It may never happen, but why not add a few things, but not in the sense of that I need this to fulfill myself.

Maybe a nice thing to do, enjoyable. And if I'm no good at it, that's all right too. I may fail, it doesn't matter.

It's playful, that's fine. So on a deeper level, as far as the who you truly are, the amazing fact is that nothing needs to be added. And this is not something to believe in.

See if that's all you realize this evening fully, not just with a head as a belief, but realize it as a liberating thing that affects the entire being, the realization that presence, the state of presence is already within you, simply covered up by mental noise and covered up by the egoic mind-created entity that says, no, this cannot be true. I'm not enough yet, I need more. This and that for my identity.

And that's not true. You don't need more for your identity. You need more for other things too.

Yeah, not for who you are, the essence of your being. So the portals into the state of presence. One powerful portal is to inhabit the body.

To sense, to feel the energy field in your inner body, the life, the aliveness that undoubtedly is there because the body is alive. Most humans are unaware of that because their whole attention is trapped in thought and mental noise continuously. So their whole attention is there.

They are only, they look at their body as if it were some alien object and they look down from above their body. So that's why people say, I have a body. And a much truer statement would be, although this goes against conventional spirituality, and I'll explain, a much truer statement would be, I am a body.

Then you don't have a split of a me that says I possess this thing that I call body. I have it. And it's problematic like everything else that I have.

And I'm not satisfied with it, like I'm not satisfied with anything else either. So I'm not satisfied with the body that I have. Not many people are.

And those that are satisfied with the body that they have, they form an egoic identity around it, that's how satisfied they are. And so your sense of self becomes identified with your strong or beautiful body better than most other people's. And that works for a while.

It works for 20, 30 years, 40 years, 50. And then one day you look in the mirror and say, the basis for my identity is dissolving. What do I do now?

Extreme unhappiness can arise when my sense of self was based on my appearance or my physical strength or beauty. Fortunately, that wasn't the case with me ever, but I had other identifications. My egoic entity was based on accumulated mind knowledge.

I know more than you. I may not be more beautiful than you, but I know more. And that's of course much more important.

All this, the rest of it, all this superficiality of appearance, I'm not interested in that. The ego manages always in some way to be special, better than, and those egos that have neither knowledge, nor beauty or physical strength, or know the right people, or enough money in the bank, or social recognition, got any of that. And well, then an image forms of poor little me who hasn't got any of these things.

And then some justification may come for why things have gone wrong in my life. And you tell yourself your sad story and tell it to others too. And that becomes just as strong an identity.

The miserable little me, or the angry and miserable little me, what the world has done to me. And I'm going to get even, perhaps, whatever it... You can't escape.

The ego will form its identifications and it'll use whatever is most convenient and most obvious in your life. So the body, the I have a body, the in the head, the entity says, I have a body. So there's already a split.

The truer statement is, I am a body. Well, isn't that, aren't you now identifying with your physical form, which of course is not going to last for that long. And if you say, I am a body, this statement only becomes true if you inhabit the body.

It is not true as far as the external appearance of your body is concerned, but the animating presence, the intelligence that lives in the body. We spoke last night of the one intelligence that expresses itself through billions of forms is born into form, temporary forms. And how it must enjoy that, because otherwise the universe wouldn't exist in its billions of life forms.

And on the planet alone, millions or billions of different life forms. So the universe or the one intelligence obviously enjoys the play of multiple forms. So it expresses itself as the flower, beautifully, unproblematically.

It expresses itself as the physical human body. And of course there's enormous intelligence that operates throughout the body. You can't see it, but it is the organizing principle in the body that controls, regulates thousands of functions simultaneously.

The human mind wouldn't be able to do that. Couldn't keep the body alive for two seconds. It's far too complex.

How could you would have to be aware of a thousand things or more at the same time. And every cell embodies intelligence. The DNA is just a physical representation of intelligence itself.

So the body is the external physical body is simply the outer expression of a field of intelligence, of consciousness, expressing itself temporarily as what we perceive as the physical body. That's the one intelligence that is not separate from the human mind. The mind is a small part of that, just a tiny expression of that.

So by inhabiting the body or sensing, and this to the mind, what I'm saying now, the mind says, this is too simple. This can't work. This isn't complicated enough to be able to sense the field of aliveness, the life that the very life that is the body that is a portal into the state of presence.

And you are then present with your entire energy field. One could almost say every cell is present. And there is an increased aliveness as soon as you inhabit the body, which means your attention is not exclusively on the outer world and your sense perceptions.

Your attention is not exclusively in thought. Some of your attention dwells in the body, the inner energy field of the body to sense that a global sense of aliveness of body, to sense that it is an amazing thing. You connect by doing this, you connect with an intelligence that is far greater than the human mind.

You connect with it. And it's not even to say connect is not totally right because ultimately you are that more than you are the mental noise. So, and this then becomes an anchor, the inner body.

And that doesn't change. It does depend on whether the body is 20 years old and it's the same aliveness that you can feel when you're 85 or 90. That doesn't grow old.

Only the external vehicle grows old. So, and it is essential to inhabit the body and any of the other portals, which we will look at, they will also take you into a sense of aliveness of the inner body. They will, that will always happen.

So, this portal is so near, so close to you, closer than hands and feet. As the saying goes, I don't know if it's in the Bible or somebody else said it, God is closer to you than hands and feet. And if you start to look at that, what could be closer than hands and feet?

They are pretty close. Inside your hands and feet is even closer. So you, and it is not a sacrilege to say the nearest that God is to you is in your body.

And everybody has been looking, projecting, where does God exist? The very, the very life that you are, and then God becomes a mental image that when you're only a mind-based entity, it becomes an image that you identify with and say a belief or a belief system. And inevitably, sooner or later, you'll be in conflict with others who have a slightly different belief system.

So as you sit here, feel the inner body. How I hear one or two minds, what do you mean? I'm not moving my hand and I'm not touching anything.

My eyes are closed. Simply ask yourself, is there any way I can know whether my right hand is still there or not? Is that without looking and without moving my hand, is there any way I can know whether it still exists?

That question will draw your attention away from mental noise and conceptualization because the mind will say, well, no, I don't know if I have a right hand or not. The question is meaningless anyway. What's the point?

I've got far more important problems to think about than this. Does that solve my problems? Okay, that's what the mind does.

And I know one or two minds have been saying that. So you simply ask yourself the question, how can I know whether my right hand is still there? Is there any way I can know?

That question draws your attention away from mental noise and your attention moves into the hand and suddenly you can feel it. Not very strong perhaps, but there's a certain field of aliveness there. And once you inhabit your hand, then you know what it means to inhabit the body.

Then you can inhabit the other hand, the left hand. And that doesn't seem enough either for them. Well, okay, where do we go from here?

And, but it is enormously important and you don't need a particular, go through some technique or movement. They can be helpful to get you into the body, but being in the body is not to be confined to performing particular movements. They are helpful.

But being in the body as your normal state, left hand and right hand, and now comes a strange thing. You can do it with your eyes closed or open. Feel both hands at the same time and feel them so completely that there's the feeling of hand, not so much anymore a mental image of two hands, just a feeling of hand.

And even that hand disappears. There's just a sense of aliveness. Subtle, quite beautiful.

It is alive, isn't that amazing? And then you learn to hold attention there effortlessly. And you can see how thought stream immediately slows down because there isn't enough consciousness now in the head to make thoughts out of, because your consciousness is moving into the body.

And then you can feel your feet at the same time. Isn't that amazing? At the same time as you feel your hands, you feel the inner aliveness in your feet.

And then gradually, if you can now feel hands and feet together, this is how gradually you bring together the feeling of inner body into one single feeling of aliveness. You feel their legs and arms. And the rest of the body then becomes part of that, a sense of

aliveness throughout the body.

So it becomes a single field of energy that you sense. Now, if your eyes are closed for a little while, it may still seem as if you were observing that feeling of inner body, but then allow yourself to merge with that feeling of inner body so you are the feeling of inner body. It's no longer a head observing the inner body.

You are present as much in your feet as you are in your head. So the sense of gravity of who you are is all over. It's no longer in the head.

It's everywhere equally. Now, it is possible with some people that they feel a particular area more strongly than others, than other areas. So after a while, you may feel that more.

It doesn't matter. The essential thing is to be able simply to walk through that portal step. The moment you enter the body, you've stepped out of identification with mental noise.

And now, if your eyes are closed, if they are not closed, close them just for a moment and hold attention in the body. There's no effort involved. You're not trying to get anywhere.

There's no trying, just being rooted within, inhabiting the body and holding. It's a life that increases the aliveness enormously of throughout your body. And then the amazing thing comes, you open your eyes and you begin to perceive again visually and you're still feeling the inner body even as you perceive what's around you.

So you look around and of course you hear my voice or you see the flowers, you see the totality of the room. And you continue to feel, not perhaps as strongly as when your eyes were closed, you're still present within. And you can then perceive without interference or very limited interference by the conditioning of your mind.

Suddenly there's a clarity in your sense perceptions because they are no longer distorted by the conditioning of your mind, by your mental noise, by all the labels that the mind throws up continuously. So by sensing that global feeling of body, you're anchored in the now and you're free of thousands of years of mental conditioning. You've simply stepped out.

And you perceive, oh, without past, everything is fresh and new and alive. And there is, and that is part of this sense of inner body, there is an alertness to it, an alert sense of presence. A high degree of wakefulness.

And you can then, you can feel the qualitative difference between that alertness that pervades your entire being. It is an aliveness, an alertness in which there's no tension. You can see the qualitative difference between that state and the state of being

immersed in thought and continuous past and future and looking for yourself there.

Bring that, that is simple. Stepping out of mental noise. The only thing that can hold you back is believing the mind when it tells you, no, you must not step, you need to think about this now.

It's four o'clock in the morning and you need to think about this now. It matters. I want your attention, the thought says.

And so holding attention, being present within and without at the same time. And then this, you contemplate, let's, we'll continue to be in the body. Now, let's, I will, another portal, but they're all connected.

So we are not leaving the body when we now look at another portal. Now, remember, before I say this, all this we are doing is regarded by the mind as insignificant or a hindrance to what I really want or as boring, or it is, no, I've done that, I've done meditation for 20 years, give me something new. It's, so to see that the mind will not regard this as important, the mental noise, because your problems are important.

Not that, that's what it says. Okay, knowing that is fine. Then when the mind pretends that your problems are more important than this, you recognize that, oh, yes, that's what the mind does.

That's okay. Because this is too simple to be interesting to the mind. It loves complexity.

Let me, give me something that I need to work out, meant I can think about. It needs, so I'm pointing that out because otherwise, if you don't know that, the mind can draw your attention back completely. Another room, and not separate from this one.

Usually, when you use your listening faculty, you listen to noise. You listen to this, you listen to that. Listen to the silence.

Acknowledge the dimension of silence. Now there happens to be some silence here. It may not be total, but there is an enormous amount of silence in this room.

That is, so to speak, the background to the sound, the sounds that arise. They arise always out of the silence. Now, how do we acknowledge silence?

Simply by noticing it. To acknowledge means to notice. Now, the interesting thing happens when you suddenly notice that there is silence, your alertness rises.

Because without alertness, you cannot notice silence. You can notice sound with relatively little alertness because it's all, it imposes itself. So what a sound is, you don't need alertness for that unless it's a very faint sound or a sound that is becoming faint and ends in silence.

Then you need an increasing alertness. So to simply, we can use, I'm using different pointers because some will be more helpful to others. You notice the dimension of silence.

Simply, you notice that it's there. That means you pay attention to it. That is, that means you listen to the silence and to the mind that's meaningless because the mind says, well, there's nothing to listen to.

And that's precisely the point. What happens inside you when you notice silence? The moment you notice silence, and it's silence as an undercurrent, a background is there in the most unlikely places, but you wouldn't usually notice it.

You notice the moment it is, the noticing of silence, which to the mind is insignificant because there's nothing going on in it. It looks for something. It doesn't look for nothing.

And silence seems to be nothing, no thing. So the mind would never look for silence. The mind is noise.

So it resonates with noise, external noise. It likes that. That's the reason, by the way, why our civilization is the noisiest ever on the planet.

And then the civilization produces an enormous amount of noise through machines and artificially generated noise. Because it's the most mind-identified civilization. So the moment you notice silence, you can only notice it through the increased alertness.

And that increased alertness is an inner stillness. When you notice silence, and you may only notice it for one second, at that moment, the mind is still. It's only with the stillness that you can notice, be aware of, outer silence.

You cannot be aware of outer silence with thought. Thought may come in after you've noticed it. But the moment of noticing, now, there's no thought there.

Perhaps two seconds later it says, oh, it's so silent here. Or the mind says, yes, I noticed it. And then the mind says, okay, we've done that.

Now, what's the next thing? So let's see. This is a portal.

Only through the state of presence can you notice silence. And now I will ring this bell and you will notice two things. The sound, the sound gradually subsides and just follow the sound with your attention until it subsides.

And you will notice to follow the sound when it becomes weaker, a greater alertness is required than at the beginning of the sound. What's left after the sound subsides is simply a field of alertness, which is stillness. And now as you listen to the sound, be aware not just of the sound, but of the alertness itself in which the sound happens, the awareness through and in which the sound happens.

And now to deepen it, listen to the sound with your whole body, so to speak, with every cell of the body. So the field of alertness is your entire energy field. That is the field of alertness.

So you listen and you're aware of the field of alertness and that which arises in it, which is the sound in this case. And what remains is simply the field of alertness, of alert presence. And the same can happen when you perceive visually.

You look, you see sense objects in your field, your visual field. And usually that's all that people see, the forms. And they draw their attention in completely.

Whatever is in your visual field, also there's the underlying field of alertness in which the visual perception arises. And that's inseparable from the feeling of the aliveness of the inner body, is the global alertness. So in all, imagine living, don't imagine, living like that so that there is now a dimension there that you were not aware of before, because otherwise all that there is, is the forms of life.

That's all that, the world in other words, to use traditional spiritual language, all that people are aware of is the things of the world, the objects that arise in your consciousness. What they are not aware of is consciousness that makes all the world possible, the essence of their being, that field, the field of now, whatever you want to call it, whatever pointer, the spaciousness that is around things that permeates, pervades everything and is around everything, a sense of spacious presence, the formless life that is prior to the world of form, of birth and death, and yet the forms exist within it. So you're aware of the essence and that is the awareness itself.

And there's a beautiful Upanishad, the ancient scripture of India written thousands of years ago, I'm not good at memorizing things, I'll just see if I can get the essence of it, that points to exactly that. It says, not that which the eye sees, but that whereby the eye can see. Know that alone to be the eternal and not what people here adore.

Not that which the ear hears, but that whereby the ear can hear. Know that alone to be the eternal and not what people here adore. Not that which the mind thinks, but that whereby the mind can think.

Know that alone to be the eternal and not what people here adore. Points to that what people here adore is the forms, the objects of consciousness. It could be they adore beliefs, they adore external things.

Even God becomes an object of consciousness, a belief, a mental idol, and that's not it. So this is the essence of spiritual realization. And it's so simple.

The portal of silence, the portal of the inner body, all the same. The portal of this moment. Of course, they're all really one, but this moment is the most powerful portal, and embracing it.

You walk through it by, yes, the word yes takes you through the portal of this moment. Yes to this moment. And immediately you can sense an increased aliveness in the body.

So you can see they're all connected. With a yes to this moment, you are out of the prison of the mind, which lives in and through denial of the moment. It lives through no to the moment.

So this is the portal of yes to now. And immediately, if the yes is full and uncompromising and the now is embraced fully, there's a sudden influx of aliveness. And you sense suddenly your entire body.

And there's suddenly an inner stillness. You can see how all the portals are really the same. So you awaken into the now.

And that's the portal of now. And with all the portals, there's an immediate, enormous increase in alertness. It's like a dimmer switch.

It was at the lowest, and then you turn it up. And there's not only an increased sense of inner aliveness the moment you walk through the portal of now, and you walk through it, you have to utter the magic word, yes. Otherwise, they won't let you through.

There's a big hound guarding the portal. And without the yes, you just can't walk through it. And so there's not only an increased, enormous increase in alertness, which affects the entire body, but alertness in every cell.

And aliveness, there's also, it's not just on the inner plane that there is an increase in aliveness. The moment you walk through the portal of now, there's an increase in aliveness around you that you were unaware of. Not that there's an increase in aliveness around you.

It was always there, but not to you, because all your attention was in the mental noise. So the very aliveness of the universe to you wasn't there. And suddenly, so when I say suddenly there is an aliveness, it doesn't mean that it wasn't there before, but this aliveness is new to you.

And that means when you walk through the portal of now, and we are walking through together now, I'm not just talking about it, this is now, suddenly, your sense perceptions, you are amazed how heightened they become and how what you look at, let's talk about the visual sense, how alive everything suddenly is. Even nature, of course, has an enormous presence suddenly. But before you said, oh, aren't these flowers pretty?

No depth to it whatsoever. Yeah, beautiful, look at these colors. Just mental noise.

And suddenly, you truly see the beingness or presence of what we call flower, and that's an absurd reduction of the reality of this miracle. To even say that you know what this is

and call it flower and think that now you know what it is, it's absurd. It's just a word, but you don't know anything when you utter, or you know the name of every flower, that means you have more labels about it.

On some levels, the labels may be helpful, but not to truly know what this is. The miracle that this is and the enormous presence or beingness that it emanates, it's alive. So by walking through now your sense perceptions, just as through the increased alertness, your sense perceptions become enormously more acute.

And it's not just that the colors and the shapes have an aliveness, it goes beyond sense perception. You sense the aliveness of everything. You certainly sense it as far as natural things are concerned, the world of nature, but you even sense it in so-called inanimate objects, even those emanate an aliveness, not as much, of course, as nature.

Nature could almost be regarded as a portal in itself. Perhaps we don't see that. So suddenly you inhabit a universe that is alive, whereas before, when you were trapped in mental noise, the universe was basically dead, threatening, yes, perhaps, or certainly, but there was no aliveness to it.

You couldn't sense the aliveness of anything around you. So it's always, every portal is an awakening. And that is the increase in alertness with the entire being.

And every portal takes you into now, of course. So, and then once you become familiar with this state of presence, you notice the qualitative difference between that state and the normal human state, so normal until now, up to now. And more and more, you will realize that your home is the state of presence.

And in the state of presence, you're already home. You're at home in the now. The now is your home.

You can't fall out of that. You don't need to look for yourself anymore. Now, the strange thing is, and this is important for you spiritual seekers, those of you who are still seekers, many of you are no longer seekers now.

That's wonderful, of course. Those who are spiritual seekers, you may still be trying to understand more about who you are, because you may have heard about the term self-realization, and you may have heard that there are certain masters who are self-realized, and they must know a lot. Not necessarily.

Most of the self-realized masters knew much less than you on the level of mind knowledge, on the level of data, on the level of information. They probably knew relatively little. Yes, but they must know themselves.

They must have that self-knowledge, and I'm looking for the self-knowledge. Well, we, last night, we already, I gave you the little story of the person who had psychoanalysis

for 20 years, and then a huge pile of self-knowledge accumulated, which the psychoanalyst handed to this person, and said, now, this is yourself. You know yourself now.

This is the knowledge of content. This is the knowledge of what makes up the content of your mind, and that is not what we mean by self-knowledge in a spiritual sense, of course. So, in the state of presence, where is the self-knowledge?

And the amazing realization comes, you cannot know yourself, because whatever you know is an object of knowledge, an object of consciousness, but you cannot make yourself into an object. You can only be yourself. You can only be the very field of knowing, through which knowing happens, all-knowing.

You can be the I, the I that says, I want to know myself, the I that claims, I know everything about myself. That's the I that you cannot make into an object of knowledge. You are that I.

You are the knowing. You are the one consciousness through which everything is known. And that cannot know itself, it is itself.

There is nothing to know beyond that, and yet all-knowing arises out of that. It is intelligence itself. All-knowing arises, but it cannot know itself, nor does it need to.

It cannot make itself into an object of knowledge, of consciousness. So you cannot become an object to yourself. That was the very reason how the egoic identity arose, because mentally you made yourself into an object.

That's me. We talked about it last night. You then begin to have a relationship with yourself, and that's the beginning of trouble and problems, because the relationship with yourself is problematic.

And the moment you have a problematic relationship with yourself, because you have created a mental image of me, all your relationships become problematic, because once you have created an image of me, you create an image for everybody else, and you project an image onto people. This is what spiritually is called judging, judgment, what Jesus called judge not. You're only judging yourself if you judge another.

That's what he said, more or less, which means you become more trapped in your own labels the moment you impose a label on somebody else. Judgment is label. So the amazing thing is that the state of presence looks, from the point of view of the mind, as if you didn't know very much anymore, or you don't know anything anymore.

It's not the case. You're connected with intelligence itself, not connected. You are that, and wisdom and insight and realization, they all arise out of that state.

But it looks to the mind like a state of nothingness. That's why in some spiritual traditions, it is called emptiness. Buddhism speaks of emptiness, and this is true from the point of view of the mind.

It looks as if, well, don't know anything anymore. You become actually, the last obstacle that arises here for you is you become uncomfortable with the state of non-interpreting and non-labeling. I don't know what's going on anymore.

And then you become comfortable with not knowing. And one good area where you can experience that is another person comes into your field of consciousness and sits there and is in trouble, needs something, needs healing, needs advice, needs whatever guidance comes to you, and you enter the portal, become present. You're fully in your body, and you listen in stillness.

The words arise, and you become comfortable with not knowing the answer to this person's problem. If you become comfortable with the state of not knowing the answer, a far deeper answer will come than you could ever have figured out through your knowledge or through the mind. And you cannot know in what form that deeper answer will come.

It may be words that suddenly come that you speak, and they are inspired. They have an energy charge to them. It may be that words come out of that person's mouth that suddenly are not repetitious of the little me telling its story because that person entered that field of presence that you, so to speak, provided.

You held the field of presence. So to become comfortable with not knowing, which is the state of presence looked at from the point of view of the mind, and then see how a deeper intelligence operates. The moment you no longer think, I should know the answer.

How can I help this person? What can I say next? I've got to say something helpful now.

And this is only one example of how powerful the state of not knowing is in which everything is known. So the portal of the inner body, the portal of silence, listening to the silence, the portal of this moment, and the key, the yes that takes you through. One could also say the portal of nature.

Anything in nature teaches stillness, teaches being completely one with itself. Not a flower doesn't have a relationship with itself. A flower is itself.

A cat doesn't have a relationship with itself. The cat is itself. That's why Jesus often talked about flowers and said, look, they are teaching you something very important, something very vital, but it requires you to look.

He, Jesus said, look at the flowers, look at the lilies. Look. He didn't say think about them,

just look.

And that looking is the true looking in that state of alertness and stillness. So nature too can become a portal. And the amazing thing is whenever you become present, to now, this is now, step out of mental noise, there's always a sacredness about this moment.

There is a field of sacred presence. It's always there. And you can most easily sense that perhaps through nature, that there is more to nature than what appears.

What appears may be beautiful, it is beautiful, but there's something deeper in this flower and around this flower. There's more than what you see with your eyes and certainly more than what you could know through mental labels. And that is, there is a sacredness to everything that you perceive when you're present.

In other words, the moment you enter the now with your attention, you realize that it is sacred. In other words, you realize that life is sacred and of course life is now. And I'm not going to define what sacred is because no matter how much I define, the mind won't understand it anyway.

And you know it already because you are sacred. Otherwise you wouldn't see sacredness. The essence of your being is sacred.

Thank you. We'll move our bodies for a little while and according to the clock, we'll be back in 15 minutes. Yeah, thank you.

You may have left the body while you were talking to somebody and so, and this may happen quite often. You may find yourself getting drawn back into a mind completely, especially when you start talking to someone. Mindstream takes over.

Your complete identification with the mindstream and then you notice it. The moment you notice it, you're no longer completely identified with mindstream. When you don't notice it, you are the mindstream.

You are the thought. You are the words that are coming out of your mouth, the argument or whatever it is, the viewpoint. You are the viewpoint.

You are the belief. You are the mental position and the momentum that's behind that, you are the very momentum of the mind when you don't know it. The moment you know it, you've already stepped out and at that moment, presence is arising and witnessing presence and then you can use a portal, so to speak, feel this, start with one part of the body since they take you.

As long as you realize that you want to be, you want to step out of mind. When you, this is what it looks like at this. I want to be free of mind.

I know I have a choice. I can be identified with mind or I can be present. My choice is to

be present.

This is what it appears to be. Ultimately, that's of course not your choice. If presence were not arising, you couldn't say that that's your choice.

Presence arises. It wants to arise. You are presence.

There's not really a separate me that chooses presence but that's what it looks like on the surface and that's okay. We talked about the portals. Now those are all voluntary portals.

There's also involuntary portals but at first, the involuntary portals don't look like portals at all. They look like the opposite of portals. A portal is an opening.

The opposite of portal would be the closing. Any kind of loss is potentially a portal. Any kind of loss in your life is an involuntary portal.

Any kind of death in your life is an involuntary portal opening up but usually not recognized as a portal. It's taken to be a closing. It's resisted.

Those in the absence of a spiritual teaching or teacher it's through an involuntary portal usually that the transformation of consciousness occurs. It's through some death or loss in one form or another in your life. Some form of diminishment of your sense of self.

Painful as long as it's resisted. A big loss or several losses all at once. Somebody dies.

Somebody leaves you. Something you had identified with leaves you. You lose it.

And when you see the absence of a form that was essential to you, that you had identified with, suddenly a form is removed from your life that you had identified with and it could even be just a mental belief and suddenly you don't believe in your own belief anymore. You suddenly doubt. It happens sometimes people who are devout Christians or whatever, that goes very well and suddenly something happens.

Somebody dies close to them and they lose their whole belief suddenly. I've seen that happen as if they had a contract with God and say, nothing bad is going to happen to me because we have a contract. We have a bargain.

And death is not going to happen around me. And then it happens. So a belief structure can crumble.

That's a loss of form, thought forms. A person can leave you, either dies or leaves you. And any death or loss is actually, you can just see it's so clear that it is a portal because it is an absence.

Before there was something there, a human being or something. $10 million, doesn't

matter, something. And suddenly that something is no longer there.

It's been removed. And that something was part of the content of your mind. You had identified with it as part of your sense of self.

So a big chunk has been torn out of your sense of self through deep loss or death. And so it's the sudden absence of something, of a form. And you can see that, of course, it's a doorway.

It's an opening. It's an opening into nothingness, it seems. There's suddenly a hole.

It's a hole that appears in your life. The fabric of your existence suddenly has a hole in it. Or several holes all at once.

This has happened, for example, in war situations. It's happened to people. They lose their home.

They lose their loved ones. They lose all their possessions. They lose everything.

And suddenly the whole fabric of the existence consists only of holes. This is potential for the most dreadful suffering, for hell. And sometimes it just turned into hell.

It is also potential for presence to arise, for suddenly resistance to become relinquished. And at that moment, this dreadful closing, your whole life seemed to be collapsing around you. And suddenly you just cannot resist anymore because the pain is too much of fighting what is.

The pain of no is too much of the inner no to what is. And on some level, you recognize that, perhaps not conceptually. And then something within suddenly gives way and the no dissolves.

And there's a yes, not so much in words. There's the inner opening. You're no longer resisting this hole.

And then it becomes a portal. And so in the absence of a spiritual teacher or teaching, you depend on involuntary portals. And of course, sooner or later they will appear.

And for many of you, that was already your main teacher, that you wouldn't even be here if you had not experienced that diminishment of your sense of self through death or loss. You wouldn't be here. So, and now it's easier to voluntarily walk through a portal because it's also a form of death.

The present moment is a form of death. What dies is me and my story. What dies is who you thought you are.

What dies is a sense of self based on me and my past and my story. And that's a joyful

death. And so those people who didn't have a spiritual teacher or teaching, at first they depended on an involuntary portal and it came.

And at some point they gave up resistance. The suffering was getting too much. So what does that mean?

Suddenly something opens up, a form dissolves. This is what death is. A form of life dissolves.

What is left when a form of life dissolves? Formless nothingness. From the point of view of the mind, you're left with nothing, no thing.

The formless one life, the one consciousness prior to birth and death, to the arising of form is suddenly there because there's the opening. So there is a sacredness, which addressed sacredness before through entering the now. There's a great sacredness to death, any kind of death, because the formless one life is present.

As soon as a form dissolves, God shines through the emptiness that's left, the formless one life. But you have to say yes to the absence of that form. Then it becomes a portal.

And so there have been people who have experienced deep loss, unbearable loss, and suffered tremendously. And at some point, the yes arose. And suddenly there was that great peace that they couldn't explain, that passes all understanding.

Despite, it looked like the peace is there almost despite of what's happening. And yet there is a connection, not a direct causal connection. It's the death as a portal.

And then death is no longer fearful. Once you have surrendered to one form of death in your life, death is actually quite beautiful and sacred. So say yes to death.

Not necessarily the big death. Death comes also in little, very little ways. Any diminishment of your sense of self is a little death.

Any loss, even minor loss, is a little death. And instead of resisting it, all right, a diminishment of your sense of self comes with such an insignificant thing as somebody insulting you. If somebody insults you, your mind made sense of self feels less.

It's a diminishment. Therefore it is, even an insult, is a form of death to the egoic sense of self. Now, usually there's the compulsion to immediately compensate for the diminishment by, in the case of an insult, shouting back something at the person who insulted you.

So you insult that person in turn. And so to the egoic sense of self, that works because you have just repaired it. You have recreated a balance, something you've been diminished in your sense of self through the insult, and immediately, automatically, unconsciously, you threw back an insult at that person.

And so on the level of egoic identity, that actually works. You feel a little bit better because you have restored your sense of self. That's how it works.

So you have, the diminishment has immediately been repaired or restored. It's the compulsion to react. Now, as a little experiment, provided there's enough presence in you at that moment, when somebody insults you, you can try, what happens if I do not compensate for that?

Just as a kind of semi-scientific experiment, what happens if I do not repair my diminished sense of self and simply let it be, let the diminished sense of self be? You could practice with it when you're driving and somebody shouts, you idiot, where did you get your license or something? And you'd look back and you sense your inner body.

Now, this is an amazing difference. If you, at that moment, you're in your inner body, it doesn't matter because your sense of identity is no longer in the image, the mental image of who you are in the head, which if it were totally in there, that would be, somebody calling you an idiot, would be a diminishment. But if your sense of self is within this energy field that no matter what sounds are coming out of this person's mouth, doesn't really matter.

And there is a diminishment only on the level of the mind. And you accept that, it's a little experiment. It's not, I don't recommend it to people who are very timid because, and it's not to be confused with a fearful way of not reacting out of fear.

Some people habitually don't react because they have a fear of confrontation and they don't want to, so to those people, I don't recommend this practice. There are other practices for you, but a normal sense of self, except because if you're a little, if you've never spoken up for yourself, then really that has become your egoic sense of self and you would have to go the other way as an experiment. But any diminishment, accept it and see that nothing actually has been diminished.

And when you completely accept a diminishment of your sense of self, suddenly what looks like a moment of weakness, there's great strength suddenly underneath. You haven't died, you haven't disappeared. And there's enormous strength there and peace.

And this you could also practice in an argument. You're trying to be right with your partner perhaps. And suddenly, perhaps, oh, right, okay, but maybe I'm not right.

Maybe you're right, I think you're right. Instead of defending a mental position, if you can practice it when you can see that your partner is actually right and see how the compulsion is to deny that, not because you're fighting for the truth, you don't want the truth, you want to survive in your sense of self. So you will distort the truth no matter how strongly you distort the truth, you'll do anything to survive in your sense of self.

And this is what happens when partners argue. And instead, drop the, okay, you're right.

I did do that, or I failed to do that, and I usually fail to do that, or I always do that.

You're completely right. You're right. That's an enormous, suddenly there's enormous strength from the point of view of ego looks weakness.

It's also a little form of death and not to resist that. And this is the whole meaning of Jesus is when he says, has this strange story of turning the other cheek. He simply say, experiment with non-reactivity without automatically defending your sense of self and see the enormous strength that is there when you no longer take the mind made sense of self for who you are.

So that's, I remember when my, I have a younger half brother and he was, his ego grew, he was 16. And I noticed, I didn't live with him, but sometimes would visit him or he would visit me. And I noticed his growing ego and manifested as an inability to ever say, I don't know.

He just couldn't get himself to say, I don't know, because to the ego, and this is not just, it's an egoic trait, even to say, I don't know, feels I'm becoming weaker, I must know. So he couldn't say, I don't know, and I observed it. And sometimes when somebody asked him something or asked him a question, he would come up with the most absurd explanation, just to cover up the fact that he didn't know.

And then I suggested to him, next time, if you don't know something, try to say, I don't know, and see what happens. Just try as an experiment. What happens if you say, I don't know?

And then the time came and I asked him something and he was just about to come up with a fictitious answer, a complete fantasy. I raised my finger to remember, and he stopped for a moment and then said, I don't know. And that felt, he couldn't almost, couldn't get himself to utter these words.

And I said, Auroch, and you're still alive. You haven't died. He looked at me strangely.

The amazing thing is, yes, you haven't died. You don't need to be right. Occasionally you may be right.

So that's the diminishment and that life does that to you. So the compulsion to defend yourself, which is your sense of self, the defensiveness that every ego carries as its shield, the defensiveness then doesn't operate anymore. You don't need the defensiveness anymore because you're too strong for that.

In the Course in Miracles, which is a book that was channeled many years ago, has a nice sentence that says, whenever you become defensive about anything, know that you have identified yourself with an illusion. That is the illusion, of course, of the self. So that's, and you cannot not observe these patterns that arise in you that are the egoic

self patterns.

Defensiveness arises and suddenly there's a witnessing presence. So you become free simply through observing very often the patterns of the self, of the mind, trying to survive, trying to make it. So you don't need to be totally free of mind from now on and you have failed if you are not.

It's enough to know it, to see it, to be there as the witness. And then you're there as the witness also of, and this is something that, as many of you know, the generic, one could almost say, the generic emotion that human beings carry, the residue of past human suffering, the generic field of pain, emotional pain, that every human already comes into this world with, created by thousands and thousands of years of living through mind-made sense of self, which has created enormous suffering on the planet, humans inflicting enormous suffering on themselves and on each other for thousands and thousands of years, as long as the ego has been there. So, and that suffering becomes, I'm sure if we could examine the DNA in more detail, we would find that every DNA has also a programming in it that is emotional pain that's simply been inherited.

And this is something that humans, that it is this generation, this presence arises in you can become free of. But nobody, very few human beings are already free of that. Most humans still carry the pain body as an inherited field of emotional pain inside.

Even those who are very conscious already, even if you're no longer resisting what is, you are aligned with the present moment, you're no longer uttering the mantra of the ego, which is no, you live in the yes and in alignment with what is, and yet occasionally you will still experience an influx of emotional pain, sometimes caused by relatively minor things, bringing up enormous amount of either anger or fear or sadness, whatever form your pain body takes. And that's, can easily obscure the arising presence if you don't recognize it.

If you don't recognize it and if you personalize it, then it becomes, the emotional pain that you carry, which is sometimes dormant, sometimes active, when it becomes active, flows into your sense of self, the mind made sense of self. The emotion energizes your mind made sense of me and it's unhappy story. And an unhappy story energized by the pain body becomes extremely unhappy because your human pain is flowing into me and my story.

You don't recognize that it is human pain, you think it's me, the happiness of me and my life and my story is unbearable. And so, and the pain body loves it. The pain body could be also described as the innate tendency, a human addiction to pain because the pain body is a field of emotional pain, which simply means energy, life energy that is not flowing freely, it's tight and stuck, constricted, painful.

I describe it almost as an entity that lives in you, an emotional entity, nothing wrong with

that. Everything is an entity, when you think a thought, the thought is also an energy form and an entity for while it lasts. So that is the pain body that humans carry and when it feeds periodically, when it needs more pain, it will move into your mind and control your thinking if you don't recognize it as the pain body when it comes up, often as a reaction to something relatively minor.

When it's ready to come up and feed, its dormant state has come to an end and the pain body enters the active state, which is feeding time. Then what arises is it goes into your thoughts and feeds on your thinking. Your thinking is aligned with the feeling, the very painful feeling that you feel.

So you're feeding the pain body and the pain body loves it and you love your pain because at that moment you've become the pain body temporarily, your sense of self is one with the pain, and it's your painful story, energized by the emotion and you don't know what's going on, you just know it's dreadful and it's feeding also on, it's feeding on your mind and it will attempt to feed on other people around, especially your partner. When it needs the feedback of further pain, push the right buttons, give me pain, please. So after it's in relationships, you can see it in the almost compulsive, acting out periodically of drama, something in both partners needs that, they love it.

Well, the pain body loves it. So this is an addiction one could almost say to pain, the pain body renews itself, then it becomes dormant again for a little while and you can be more present again. So pain body will obscure presence unless you can recognize it for what it is and continue to watch it so that you cut the connection between the emotional field of human pain and your thought processes.

So the pain body is observed directly in your body. This is why another reason why it's so important to enter the body with your attention, to inhabit the body. It is also important for this reason that then you can much more easily be the witnessing presence when the pain body arises and allow it to be because what else can you do?

It is. There is the yes to what is. If what is is pain inside you, anger, fear, sadness, whatever form it takes, this is the isness of this moment and you say, yes, there's the pain and you allow it to be.

By allowing it to be and just watching it almost as a physical thing, you've cut the link between the pain body and your thought processes. The pain body is no longer using your mind and feeding on your thinking. It still has a momentum, of course, but that momentum is no longer added to by your thoughts.

So this is how gradually the energy charge of the pain body becomes weaker. Simply by bringing witnessing presence to it and acceptance and watching that turbulence or watching that heaviness or watching that tightness that you feel. And so that's how gradually the pain becomes transmuted.

The more you bring the presence to it, the more it actually feeds presence. It's like a fire. The energy that was trapped in there, when you bring presence to it, feeds more presence.

And then after a while, you notice every time the pain body comes up, you become very alert. Not that it might still be there for a while, but there's great alertness as it's there. And you watch.

The alertness is actually being fed by it. So the pain body becomes, you could say your teacher. It teaches you, it pushes you into presence, whereas before it pulled you into unconsciousness, identification with it.

And then you observe other pain bodies. Some people don't have the cycle of dormant pain body and active pain bodies. Some people have a pain body that is continuously active.

Some cases just underneath the surface and waiting for an excuse. Or when your pain body is active and you encounter somebody with a pain body that's just underneath the surface waiting, you will get some attack from that person because the pain body recognizes another pain body. It senses the animation in you.

If your pain body is active, you come into contact with a person whose pain body is simply just waiting to be fed. And pain bodies recognize each other very, because other pain bodies recognize themselves and it works. So that's, it's an amazing thing to watch pain body.

You can watch it in other people. You can watch it in your partner and you can watch, you can see the sudden influx of pain body, how the energy field within a few seconds or minutes can become totally transformed of that person. And suddenly they embody the pain and the pain body looks through their eyes at you and it wants trouble.

And any excuse will do. Whatever you say, you cannot utter more than three sentences and you will have said something wrong. And then the pain body will get in there.

And that's wonderful as part of your spiritual practice. What you, when you sense the pain body in yourself becoming active, sometimes triggered by a thought only, sometimes triggered by a little event around you or what somebody else has said, and you watch it and feel other parts of the body that have not been affected by the pain. For hands, sometimes arms, they are still alive.

Your feet, not many pain bodies move into the feet. Your feet are still there. So you have a sense of aliveness around the pain body.

And that becomes part of the spaciousness that I mentioned earlier, that you sense around events, around whatever happens. Whatever happens, happens within the field

of spaciousness. And to sense the inner body, pain body tends to be here, solar plexus, stomach, sometimes belly, chest, around here.

And around it, you sense there's still an aliveness. And that kind of holds, that becomes the beginning of the sense of spaciousness around the pain. It's not easy initially with that strong pain to still have a sense of spaciousness around it.

But that is the, comes with the allowing. It is. So no longer, through the, no longer personalizing it.

It's no longer me, the unhappy me. It is not even unhappiness anymore. It's simply pain.

And not even pain. It's simply heaviness, turbulence, tightness. That's what it is.

So this is the beginning of the end of human pain. And what you do in yourself has enormous effect on even on people that you don't come into contact with because whatever happens within one human being affects many others. And there's a, there are collective pain bodies.

There's huge pain bodies still in the collective human psyche. And everybody's personal pain body, the personal aspect that the pain you suffered as a child that added to the pain that was already there when you came into this life form, the pain that your parents had, your parents' pain body, all that is added, of course, to the pain body. And that becomes a personal aspect of pain body.

And then there's an enormous collective aspect. It's, in some places you can sense it even when you enter a city or a country, some certain locations, certain, where people come together or live together, certain have a stronger pain body than others. And sometimes you can sense it all around you, the heaviness of human pain.

Some countries have a heavy collective pain body and every inhabitant, some of their pain body will be part of the collective pain body. So you feel that and you can see how pain body is used by people who want to make money through the media, through films, and you will see that probably 80% of films that they make are designed to feed people's pain body. That's why they're so successful because there's so many pain bodies longing for more pain.

So they go, they pay money to watch pain, humans inflicting pain on others. They pay money to watch that. Who, why do they, who, what in them is it that wants to see that?

There must be something that loves pain, otherwise they wouldn't possibly pay money to watch that. And of course there is something that loves pain in humans. It feeds on that.

And it's not that the people who make these films are evil. What Jesus said, his final words apply here, forgive them for they know not what they do. At least I don't think

they do.

They know not what they do. They simply know this is what makes money. So we have a whole industry, large part of which is designed to feed the human pain body.

[Speaker 2] (2:14:40 - 2:14:41)

It's mad.

[Speaker 1] (2:14:47 - 2:34:33)

Once you see it, you can see how mad it is. And they can talk endlessly politicians about we must no longer have all this violence on TV. As long as the pain bodies demand it, it'll be there.

They will no longer make violent films when people stop paying money, when pain bodies have diminished in their energy charge and humans are no longer identified with it. Nobody would want to see these things obviously without the addiction to pain, without the need for further pain. But so this is the beautiful practice of living with your pain body, of allowing it to be there, of bringing witnessing presence to it and a sense of spaciousness around it.

It's okay, it's not that bad. And it's not me, it's human pain. Not my problem, it's not my personal problem, that would be heavy.

If I make human pain, thousands of years of it into my personal problem, oh, that's heavy. So you dissolve human pain in yourself. The only place where you can really dissolve it.

Most of the violence that is being inflicted on humans by other humans is actually pain body violence. That's how it works. So let's welcome even that because it is.

It is. Not resist it, not fight it. It won't go away like that.

Welcome it because the welcoming is a very gentle energy field. Whenever you say yes, there's a gentleness and the pain body is the opposite of yes. The very core of pain body is a big no to life.

It's the emotional part of the egoic state of no to what is, the contraction. So how to become free of the no is to bring the yes into the no. So even that is welcomed in yourself.

And then you often will find it in others, the pain body arising in others. And it requires great presence, not to be drawn into reactivity when a pain body demands to be fed by you. And pain bodies are very clever, very cunning.

They know how they can get you to feed them by reactivity. And it requires great presence not to be drawn into feeding somebody else's pain body. And presence does not mean that you shut yourself off, that you build a wall around yourself and encapsulate yourself and say, your pain body can no longer touch me.

That means you've cut yourself off from that human being. I am beyond pain body now. No, that's not, presence is an openness and the alertness, great intensity of presence, which is alertness, is required to stay present when you're being challenged by somebody's pain body.

If you recognize it, again, it's easier. If you recognize it for what it is, it is easier to say, right, there's the pain body speaking. And then you, if you can be in your body, and here again, how vitally important this is, when you're being challenged by somebody's pain body, if you can be intensely present within the inner body, there's no tension in that, just intense aliveness, every cell present, alert, alive, and there you are.

And that alertness that is throughout your entire being, that's how to face somebody else's pain body. And the alertness never opposes, it is open, and yet it is a frequency that is so much higher than pain body, it's just the pain body cannot touch it. If there's nothing there for the pain body to get into or to be fed by, so that's beautiful practice.

And that, of course, means you're in the state of non-reactivity, pain bodies demand reactivity. If I hit you, will you be kind enough to hit me? Please, you're not suppressing a reaction, it's not that.

If there's not enough presence, you will react. And then you can watch that, so nothing is lost. Watch your reaction, oh, you're already in the middle of shouting something back, and then you watch that.

Oh, I'm feeding his pain body, okay. Then you know, so you're no longer completely trapped in that. And sometimes pain body has, they have their momentum, and even if you know it, it's still playing out its momentum, and you're just the witness in the background.

Well, that's good enough, and gradually, the witness intensifies. And one could almost say that then even the pain body becomes a portal into presence. It looks as if the pain body were a monster standing in front of the portal at first, and yet when it's no longer resisted, when you bring witnessing presence to it, the monster that seems to be standing, blocking the portal, becomes a portal in itself.

And this is why many people with very heavy pain bodies have become free, because they couldn't stand it anymore. I was such a person with an unbearably heavy pain body. And when I said the words that night, which I mentioned briefly in the introduction to the book, I cannot live with myself any longer, the self that I couldn't live with was

enormously energized by my pain body.

My pain body was an essential part of that self that I could not live with any longer. And that then, for some reason, dissolved, popped all at once, and what was left was I. Not the self that I couldn't live with anymore.

The I was left. Presence. The story collapsed.

And this is happening to each one of you, not perhaps all at once, that's relatively rare. It sometimes happens by grace, but it is happening increasingly, you become free of identification with the self, that mind-made self, because you don't want that anymore. What remains is I, a sense of simple beingness, I am-ness, a field of alive, spacious presence, alertness, I'm using all these words because each word is a pointer to the same thing, or rather, no thing.

You are the field of alertness, of aliveness. I am, I am presence. And presence is, I usually avoid these words, but presence is divine presence.

Presence is the presence of God in this world. That's what the true nature of presence is. And presence comes through this form.

The presence of God comes through this form. That's the beauty of it. Remember the portals, inner body, silence, the now, really all one, nature, and the involuntary portals, loss, death, diminishment, involuntary portals, and then even the pain body becoming a portal because it pushes you into presence.

It's an adventure. What could be greater than to be part of the transformation of human consciousness? What else could be the purpose of your life?

What could you possibly think of as the purpose of your life, except for the transformation of human consciousness to happen through you, the only true purpose? You're aligned with the purpose of the universe then, the one purpose, the greater purpose, which is consciousness. Consciousness wants to flower.

It's already flowering here in this form, and it wants to flower through humans. Before flowers appeared on the planet, there were millions of years of plant life without flowers. Isn't that amazing?

And one day, the first flower opened. Consciousness manifested suddenly in a new form, the flowering of plant life, and now consciousness manifesting in the flowering of human consciousness. And the rest, what you do on the level of your story doesn't really matter.

What you do doesn't matter, but the energy that flows into it, that matters. How you do it matters. State of consciousness in which you are while you do what you do is what matters, and that transforms what you do.

Or if what you do is not compatible with the arising consciousness, you will be removed from what you do, and there will be something totally new, and that'll happen. Or you will remove yourself. One morning, you wake up and say, I'm removing myself from here.

It could happen. Or life will take you and put you somewhere else. Or you stay where you are.

That's possible, too, and what you are becomes transformed because now what you do is only an excuse, really. The external activity becomes an excuse for something deeper. You just go through the motions, and you do it with care and love, but the love that flows in, the joy, the aliveness, the presence that flows into what you do is the real reason for doing it, and these human beings that you encounter as part of your activity, they're not really encountering them because they want to buy something from you or whatever they do.

That's only the surface. That's only the excuse for your meeting as a transmission, because the good thing is that presence spreads. It transmits itself.

You don't have to do it. It transmits itself. So each one of you becomes a field of presence, not less and less of a person with its heaviness and its problems.

Of course, you have a past, and that's fine, and a little bit of future, that's fine, but something far greater is moving through you, and so instead of walking out of here as a person, you're simply a field of alive, aware presence. That's the S. That's who you are, and you don't have to tell this to anybody in words.

Just be it. That's the teaching. Occasionally, words will come too.

When the moment is right, you will say to somebody, can you feel your inner body? And they will say, what are you talking about? I want you to listen to my problems, and you say, can you feel your hand?

Does it feel alive? And say, oh, yeah, just feel. Oh, yeah, and so gradually, little perhaps with practical things, show them something.

Oh, that's new. So that's the, enjoy the adventure. Don't demand that you should already be perfect, because you are already perfect underneath the story, but I'm saying don't demand that you should be continuously present and then criticize yourself when you're not.

That's the mind again. You should be, by now, you really should. And when that happens, observe it as mental noise.

There is no future state that you need to achieve. When I speak of the transformation of

human consciousness, the mind can misinterpret it and say, okay, I need to achieve a state that I'm not in yet. That's, again, that's the error.

You do not need to achieve a state that you're not in yet. Be fully with this moment and immediately your spiritual master, mistress, master, I don't know what they're called. Be completely aligned with this moment, totally, yes.

That's it. Beyond that is nothing that you need to achieve. The spiritual master is totally surrendered to what is, completely one with that.

That's all. Doesn't demand that I should be perfect by now. On the level of form, you will never be perfect.

There'll be little, you have your little idiosyncrasies and this and that. Not to demand I should be totally, totally pure, totally this, totally that. Every form has many limitations.

Those are the limitations of form. That's fine. That's in the nature of form to have many limitations.

It is. That's how it is. So the perfection that is already in you emerges, so to speak, when you give up the search for perfection on a level where you can't find it ever.

What a relief. It's been wonderful to be with you, what really ultimately means with myself. Thank you.